U.S.G.S. Circular 61-5 (1922-1924) 1948
NEA Bellacoola NEA

scribed, in spite of some repetition entailed thereby, both to record customs surviving the decay of Bella Coola ritual, and as a means of illustrating the sentiments of the participants. To avoid native terminology, white man's names will be used throughout. It will be necessary to understand the relationships of those taking part in the ceremony, as shown in the following pedigrees:

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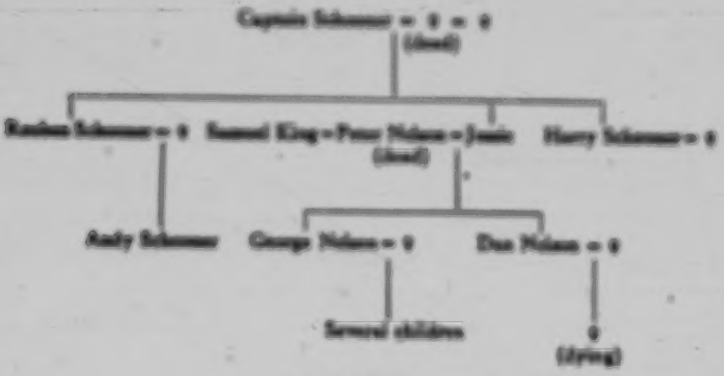
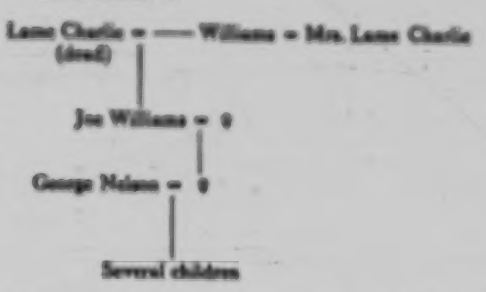
PEDIGREE I[a]



PEDIGREE II



Samuel King was a widower with one daughter at the time of his marriage to Jessie, by whom he had no children. His

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[a] No attempt has been made to record the complete pedigrees; only those who took part in the ceremony are indicated.

U.S.B.E. Records, E-9 (1922-1924) 1968
NEA Bellacoola MSS

emptor, George Nelson, had not been living with his wife for about one year.

Early in the afternoon of June 27, Captain Schooner was notified by telephone of the serious illness of his daughter at the cannery where she was working. He set out immediately, but found her dead on his arrival. Without waiting to consult Samuel King, he called together the chiefs who happened to be in the vicinity, Willie Mack, Jim Pollard, Billy Pollard, Bobby Nobby, and Alexander Clellaman.[a] He informed them that he did not propose to let his daughter be thrown carelessly into the ground like a dog, but that he was going to hold a memorial potlatch immediately after the funeral. Schooner, being a *numit* chief as well as father of the dead woman, was able to do as he liked, and no one objected to this plan, although in former times such a ceremony neither took place at once, nor in summer. If Samuel had been present, he would have been consulted as a matter of course. It was quite fitting for Jessie to be buried by her father, since she had borne her husband no children, and had been rebought several times. Moreover, Samuel lacked the determination and prestige of his father-in-law. Having settled this main point, Captain Schooner intimated that as Jessie's granddaughter, Dan Nelson's infant, was at the point of death, it would be well to combine the mourning for both at the single ceremony. No mention was made of the amount to be used for the rite. Schooner himself had $200 to expend for the purpose which would have been sufficient, and his attitude was that he neither knew nor cared whether his relatives would assist him. Soon after the other chiefs had left, Reuben Schooner arrived from the logging-camp from which he had been summoned. Father and son discussed arrangements not only for the actual interment, a simple matter, but for the memorial potlatch. It was decided that the dead woman should return as a composite figure consisting

[a] None of these was closely related to the Schooner family.

of Eagle, Raven, and Blackfish, three of her cousins of which the moiety were available. They agreed that Timothy Snow[a] was the best carpenter available and that he should be commissioned to put them in shape and arrange their use. Reuben wanted to sing a sacred mourning song, to which he had a prerogative derived from his Bella Bella mother, and it was also decided that the band[b] should play. Reuben informed his father that he would contribute $60 towards the expenditure.

Meanwhile Jessie had been washed by female friends, clad in her best clothing, and laid in her coffin. This was a rough box, contributed by the manager of the cannery and shaped like a white man's coffin. At intervals, women came over and wailed dolorously without bending others similarly engaged. The news was carried to all the Bella Coola, those men who owned gasoline launches taking the word to the logging camps without being requested to do so. A Carrier Indian who happened to be returning from the cannery spread the word through the village, where each woman who received the message hurried off to some friend, with whom she began to wail.

Early on the following morning, Captain Schooner returned home with his wife, Jessie's stepmother. He had been crying and was sad, but seemed willing to talk. He spoke of the proposed memorial potlatch, and expressed the sentiments recorded on vol. I, p. 473. He was grave and dignified, absolutely determined to perform what he considered to be the necessary ritual, oblivious of consequences, and heedless of what he held to be an unjust law. During that summer, Captain Schooner had been a rather heavy drinker, but on this occasion he abstained from wine, and said that he hoped no one would show disrespect to his daughter by appearing in a drunken condition either at the funeral or the subsequent rites. It is

[a]He was not closely related to the Schooners.

[b]Most of the younger Bella Coola were members of the band, performing white man's music on white man's instruments. Andy Schooner was bandmaster, but it is unlikely that this influenced the decision, since the performance of the band was customary at funerals when the writer was in Bella Coola.

worthy of record that his wishes were scrupulously obeyed. During the morning he was visited by the singers and other chiefs to discuss details of the coming ceremonial.

Meanwhile Samuel King had been summoned from his logging-camp. He wished to show his own grief, and also his sorrow that the union between his family and the Schooners, forged by his marriage to Jessie, should be terminated. No children had been born to cement the bond. He consulted his brother and sister, who agreed with him that a marriage between his daughter, by a former wife, and George Nelson would be desirable. The girl was consulted and raised no objections. Samuel then addressed Captain Schooner who was favourably disposed, so it was decided that this ceremony should take place in connection with the memorial potlatch. It would be a real, not a fictitious marriage, as the girl had reached adolescence several years previously.

Another visitor to Captain Schooner that morning was Joe Williams. Several years earlier, when he had given a ceremony in honour of two of his children who had died, Captain Schooner had contributed $100 as "A Blanket for George Nelson's Wife." This was really part of the marriage transaction, although deferred for a number of years after the actual time of the wedding. This sum had been divided as follows: $20 to Joe Williams; $20 to Mrs. Joe Williams; $10 to Mrs. George Nelson; $10 to her brother; $20 to Lame Charlie; and $20 to Mrs. Lame Charlie. Joe consulted the recipients and found that all were willing to repay their indebtedness at this time. Captain Schooner did not ask for it, but Joe was glad of the opportunity to do the proper thing at the right time and thus rise in popular estimation. He and his relatives decided to return $150, a sum which he mentioned to Captain Schooner that morning.

Joe Williams, his wife, and Mrs. George Nelson also decided to take advantage of the gathering to rebuy the last named from her husband. The fact that they had been separated for at least a year and that the woman had been living an immoral

life did not stop the ceremony of rebuying her "to make good the graft" of her children. For this purpose they decided to give a copper and a sum of money; it was impossible to learn the exact amount. Joe told Captain Schooner of their intention.

About noon the body was brought in a canoe from the cemetery in its closed coffin and lifted ashore at a convenient spot near the cemetery. Three morning the canoe were young men who happened to be at the cemetery, irrespective of whether or not they were related to Jessie. The coffin was laid on a grassy place and Captain Schooner seated himself beside it. People were passing and repassing, some sat down for a time, then moved off to dinner. Occasionally, a woman would sit and wail, the most constant being Reuben's married daughter. Captain Schooner moved around talking to his friends amidst the eerie wailing. About 1.30 p.m. everyone in the village had assembled, including a number of Carrier Indians, anxious to see the sight. Captain Schooner withdrew to his house after asking Bobby Nobby to summon the chiefs to meet him there. The messenger, who thus acted as herald, went around the gathering whispering to each; in addition to those notified at the cemetery the preceding evening he called all the older and most influential Bella Coola, Albert King, Samuel King, Joe Williams, Joshua Moody, Alec Davis, Laine Charlie, Judas, and Nebuchadnezzar. Captain Schooner requested the last named, an important chief, to take charge of the ceremony. At this time Samuel King told Nebuchadnezzar, who informed the others, what had been arranged for his daughter and they agreed that it was good. It was tacitly assumed that George Nelson would be delighted; probably he had been on friendly terms with the girl for some time. Joe Williams also told Nebuchadnezzar the two business propositions that he intended to carry out, the return of the money to Captain Schooner, and the rebuying of his daughter. Nebuchadnezzar informed the people concerned. At this meeting it was decided that various chiefs should speak after the Christian service at the grave.

McIlwraith E-5 (1922-1924) 1948
NES Bellacoola NES

Meanwhile the rest of the population was sitting near the coffin. They wore no special dress or other mark of grief. Samuel King and some of his relatives had brought bundles containing Jessie's clothing, pots, pans, and other personal possessions, which they set down near the coffin. About two o'clock the band gathered and began to play, the favourite selection being "Annie Laurie." This went on for some time after the return of the chiefs from Captain Schooner's house. They had decided that *Tál·is* Jenny, one of Captain Schooner's distant relatives, should carry the fire in front of the body. When all was ready she lit a bundle of rags, placed it in a pot, and set off for the cemetery, followed by all in a straggling and orderless procession. Some strong young men bore the coffin, for Jessie must have weighed over two hundred pounds; some brought tools for digging the grave; others took the bundles of clothing. There was no fixed allotment of tasks; a man or woman carried anything or nothing according to his or her wish.

The cemetery is situated about fifty yards behind the old village of *Qəmqə·ɬɬ*. The heavy timber has all been cut away and second growth has sprung up everywhere except around the newer graves. Captain Schooner had decided that his daughter should be buried near several of her relatives, and it was to this spot that Jenny led the procession. She set the pot down near the site of the grave, and the coffin likewise was placed on the ground nearby. Captain Schooner, Jim Pollard, and a few of the other old men chose the exact situation and a number of the young men began to dig. Jenny, and other women, added pieces of Jessie's clothing to the fire so that a constant small blaze was kept up. As the grave was being dug the band performed at intervals, while the women sat wailing near the fire. Other men and women were seated on the ground or walking around idly near the grave, talking but seldom laughing, while the Carriers were a little farther away. Children were playing around. The grave was dug about five feet deep, in shape corresponding to the coffin, but orientation

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was not carefully observed. Those wishing to dig took turns with the tools; there was no supervision, and no orders given. When the grave was ready, Jim Pollard asked Judas to perform the rite with the spruce bough, which he did with a branch brought by one of the youths. The young men lowered the coffin into the grave while the band continued to play. The missionary then read the Christian burial service, after which he withdrew. Some of the young men brought planks from old houses near-by, sawed them to the size of the grave and laid them over the coffin as a cover. At this juncture Judas, one of the oldest and most conservative of the Bella Coola, rose to speak. First he offered consolation to the mourning relatives by pointing out that all must travel the same road. Then he spoke to Jessie, telling her not to linger, but to travel back the path of her ancestors from generation to generation until she reached the place where they first came down from above, and thence to ascend to *Nuxmăl-a*. It was impossible to obtain a literal translation of the speech, which was punctuated by calls of "*Ye-*" from the male Bella Coola. The next speaker was Jim Pollard, the most influential Kimsquit and a personal friend, though not a relative, of Captain Schooner's.

"Go," he said to the dead woman, "Go to the localities from which came your first forefathers in the beginning of time. There you will find your most valuable ancestral possessions. Go at once, do not linger and lose yourself on the road from generation to generation."

Turning to George Nelson, he went on, "Do not be downhearted, all of us must travel the same road. It was made by no man, it is the work of *Älquntăm*."

Looking back once more to the grave, he said, "In *Qomqo-ts* are buried many illustrious relatives of yours. You will be among friends, whereas we are left to lament your departure."

It was impossible to write down the words at the time and the above record is not literally correct, although it expresses the gist of the speech.

Captain Schooner whispered to Robert Hood, another of the

1:McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6

older Bella Coola, asking him to announce that he, Schooner, with Dan and George, was going to hold a memorial potlatch that evening to which all were invited. Robert is not a herald but undertook this duty owing to the absence of qualified heralds. Meanwhile the grave had been filled in and the people began to drift away as it rose to ground level. Their attitude throughout had resembled that of white people at a funeral, and the hilariousness that characterizes so many Bella Coola gatherings was entirely absent except among the playing children. By 4.30 P.M. all had left the scene.

In view of the large number of guests expected it had been decided to hold the memorial potlatch, not in one of the old-fashioned houses, but in the village hall, built according to the white man's style of architecture and illuminated with swinging gasoline lamps. This is a large, rectangular building, undivided by partitions, with a stage at one end and a door at the other. About 6.30 P.M. the singers, Nebuchadnezzar, Jim Pollard, Billy Pollard, Alec Davis, Kimsquit Alec, and Robert Hood, gathered at the hall and seated themselves below the stage. Billy Pollard had prepared a mourning song during the day, Kimsquit Alec another, and it was decided to use two others that were well known to all. The singers sat and practised these four for some time, while at intervals various Bella Coola strolled in, listened for a few minutes, then walked out again. Anyone was allowed to do so, but few availed themselves of the opportunity. Meanwhile Captain Schooner had brought $10 worth of rice, raisins, and condensed milk which he placed beside a huge iron cauldron outside the front door. Jim To-Morrow, a Bella Coola of no great intelligence, volunteered to act as cook and soon had a fire blazing and the food boiling.

About 8.00 P.M. the people began to assemble, bringing their own plates and other utensils. After considerable delay and chatter, the guests took their places in the hall, seating themselves regardless of rank on benches ranged along the two side walls and massed at the rear. By mutual consent a portion of the single row of benches along the left wall was reserved

1:McIlwraith E-5 (1922-1924)1948
NE6 Bellacoola NE6

The explanation of these manifestations of the supernormal, for such they are considered to be, lies in the conviction that every activity of the mind is due to supernatural causation, the functioning of the spirit. In the round of daily life there are always good and bad incidents; the person who wakes expecting to meet one or other before nightfall recognizes the fulfilment of his premonition in some small occurrence, and narrates it to his fellows as proof of what he had told them in the morning. In case of some major event, such as death or disaster, the Bella Coola assume that some previous indication must have been given. Looking back after the event, a man easily persuades himself that he "felt" a warning, and is more than ever convinced that his spirit, the cause of his thoughts, has supernatural ability.

Conviction in the near presence of the supernatural has had somewhat surprising results with regard to Christian Bella Coola. A man converted in middle life carries all the fervour and realism of the old religion with him to the new, and feels thoroughly familiar with the atmosphere of the Old Testament. Visitations, such as therein described, are similar to those experienced by his fathers and himself, and he scorns the white man who questions their literal accuracy. He continues to hear the voices of supernatural beings, and to interpret mental pictures as visions, but he ascribes them to the beings of the white man's religion. The following is a rather striking illustration of this point:

A number of years ago a devout Christian, who may be designated X, was a patient in the hospital at Bella Bella. In the same ward was a young Bella Bella lad whose sickness refused to yield to treatment. X, becoming interested in his neighbour, began to ponder about his condition, until presently he felt convinced that the sufferer would be better by seven o'clock the following morning, and told him so. A marked improvement was noticeable by the time predicted, but the white doctor foolishly (according to X) gave his patient some

1:McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6

more medicine and he became worse. The same thing happened on the following day. The sick boy grew steadily worse until, nine days later, he felt that he was dying and asked X to help him.

"No," replied X, "I am no doctor. But you will be all right. I see Holy Ghost, Holy Spirit, Baptism, and Believe-it [Faith?] by your bed. Repent and you will be saved."

X added that the Bella Bella saw and repented before his death so that he has undoubtedly been saved.

X is a friend of the writer's and a man with whom he worked for a number of months and whom he feels that he knows intimately. He is almost invariably truthful, and any falsehoods he uses are clumsy and easily detected. In this case there is no doubt but that he believes he saw these four figures as four white human beings. He was in an emotional condition at the time, hoping and expecting to see something of the kind. In earlier days he would have seen supernatural beings of the Bella Coola pantheon with equal conviction. On quite another occasion, when he was preaching, the same man felt what seemed to be a heavy drop of water fall on his head. He was in the open at the time and, looking up, was surprised to find nothing from which it could have fallen. He realized that it must have been power which had come to him, and forthwith he began to preach as he had never preached before. He expected supernatural assistance, and the belief that it had been granted to him undoubtedly strengthened his efforts.

All Bella Coola are not equally liable to visions and mental visitations. Some, such as X, are constantly experiencing them, whereas others of more stolid disposition do not feel the presence of the supernatural to the same extent. None the less, beings of the other world are constantly around them and, before the introduction of Christianity, it is unlikely that any individual passed through life without coming in contact with some manifestation of the supernatural. Consequently, stories descriptive of this are intelligible to the Bella Coola, bizarre

1:McIlwraith E-5 (1922-1924) 1948
NES Bellacoola NES

the rock shelter half a mile away. Here he must lie alone, without food, for four days. If he is in a pure condition from the observance of chastity, he then feels the earth shake and hears a sound like a mighty landslide, though it is inaudible to those waiting in the cave. If the patient is frightened and tries to flee, he will die, but if he lies still he will be able to spit out the dead frog, or it will become so soft that it can drip from his nose. He then washes in the stream that flows through the ice-cavern, thus completing the cure. The malady will return unless chastity is practised for one year.

Finally, in dreams a man is sometimes carried away to one or other of these curing places, or to several of them, and is there made a shaman. It will be noted that this method of acquiring the ability differs from those previously described, but his functions are the same as those whose power has been obtained in one of the usual ways.

Dreams

The last type of contact with the supernatural is by means of dreams. Psychologically, these are akin to visions; indeed, it is often impossible to learn whether the experiences described in an ancient story occurred during sleep or when awake. The Bella Coola believe that dreams are caused by the spirit of the individual; they are, therefore, supernatural and worthy of attention, but in spite of this, it was difficult to obtain detailed accounts. The reason seems to lie in the intangibility of the experiences themselves. Unless one is sufficiently striking, it passes into oblivion as a fruitless manifestation of the workings of the spirit. Many of the visions seen in ancient times by those who had fasted or otherwise reached an emotional state, must have been dreams, but they have ceased to be recognized as such in the course of generations. The Bella Coola of today state emphatically that they receive warning of future events during sleep, but the only individual from whom it was possible to obtain coherent descriptions was the elderly man previously described as X (I, p. 515).

Boas Bellacoola E-5 (1922-1924)948
NE6 Bellacoola NE6

In his younger days X was somewhat wild, taking his full share in the frivolities of the village, and having a fondness for wine which he brewed himself. On one occasion he prepared a barrel of the mixture, half of which he promptly consumed with the aid of a few friends, then, semi-intoxicated, he fell asleep. He dreamt that there came to him what must have been a male being, although all that was visible was the lower half of his body, which was gleaming white. The apparition seized X by the nape of the neck, lifted him from the floor, and carried him across the house to the barrel of wine, revolving somewise on himself the while.

"You made this fearful stuff," said his supernatural visitor. "It will make your life dirty, as dirty as this."

Still turning somewise on himself, with these words he carried X to the doorstep and held him suspended, face downwards over it. Everyone who enters must tread there, so that it is recognized as being the dirtiest part of the house, and X had no doubt about the meaning of the apparition's remark. This experience was so vivid and impressive that X asserted he immediately became a Christian and abandoned his evil ways. At the present time he is one of the few Bella Coola not addicted to home-brew.

A few years later the same being came a second time. X had been ill for a number of months with a sickness caused, so he believed, by a sorcerer. His friends had carried him to bathe in the Hot Springs and the treatment helped his condition considerably, but a little later he suffered a relapse, and was so wretched that he told his mother he would die presently. The same night he was visited by his apparition, but this time he could see the whole body; it was a man with large, powerful frame and a face so white that he could not bear to look at it. The figure was clad in undyed cedar-bark, and X immediately realized that he would recover, though he knew he would not be granted the same power as if the clothing had been of dyed cedar-bark such as is worn by supernatural shamans. The dream-man told X that he had come to him because of the clean condition he had attained by washing in the Hot Springs, followed by continence, and warned him that he must continue this for a year from the time of his immersion or he would die, but that if he obeyed this injunction he would recover. His visitor, who was, of course, a supernatural being, took X under one arm and carried him far to the south, where he washed him in a hot spring at the base of a steep mountain. Then he vanished; X arose and prepared to make his way home, but, lo, he was there already. Rationalizing later, X concluded that his body must have remained in his house, and that it was either his spirit or his life that had been carried away.

As X lay asleep the next night, the same being came to him and

1:McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6

159 * 787 carried him far away to the west, where he was washed in another spring, and as before found himself at home immediately after his immersion. The following night the apparition took him to the north; he found himself on the shore of a lake where an expert carpenter, *Qwaistsamlaix*, was making tiny canoes of jack pine. The trees were only about six feet in height, smaller than any human craftsman would think of using. The supernatural being told *Qwaistsamlaix* to make a canoe for X; he did this within a few minutes and the apparition vanished as soon as X was aboard. The craft moved with the speed of light and X was carried across the lake, only to find himself once more at home. The fourth night the being bore him to the east, washed him in a hot spring, and vanished as he had done on his first and second appearances. The repetition of this experience four times fully convinced the patient that he would recover. His health improved at once; in fact, his appetite had returned after his first dream.

As X lay sleepless[11] the next night, it suddenly seemed to him that the world had become flat and open. From his couch he could see in all directions; the trees had disappeared, the mountains had vanished, and the walls of the houses did not bar his vision, so that he could watch what was happening in *Tcimoil* several miles up the valley. He saw a naked, black creature, with curly hair like that of a negro, rise from one of the small ponds on the south side of the Bella Coola valley about two miles from the sea. Helpless, he watched the being draw nearer; it entered his own house, seized him, and rolled him to and fro on the floor with wild contortions. Then it passed on to the next house where X saw it grip a sick girl lying there and treat her in the same way. After a few minutes the black apparition fled far away to the south where at length it vanished from view. In the morning he told his mother what had happened, adding that he thought he would lose his senses.

His mother, worried at her son's hallucinations, agreed to remain awake with him the following night. Again he saw the black monster rise from the lake, and he called to her in fear, but she could see nothing. Once more it came nearer, entered the house, and rolled X over and over, in spite of his struggles and in spite of his mother's presence. She could see his movements, but could neither restrain him nor see the cause. When the being left him it entered the adjacent house and again attacked the sick girl lying there, then disappeared southward. The same procedure was repeated on the third night, but on the fourth, after pummel-

[11] As already mentioned, it is often difficult to differentiate between dream and vision. X definitely stated that he was awake at the time, but the experience seems to be of the nature of a dream and has, therefore, been included in this section.

1:McIlwraith E-5 (1922-1924)1948
NE6 Bellacoola NE6

ling X, the monster carried away the girl. X watched and knew that it must have taken her life; so it transpired, for in the morning she was found dead. The black being did not reappear the following night.

X soon became fat and well, to the surprise of all, and many of the chiefs asked him to give a shaman's dance. He declined, not having received name, instructions, song, or tangible object from the white, supernatural being who had befriended him. He did not even know his benefactor's name.

At intervals during his life-time, X has seen the white supernatural being and, more rarely, the black one in his dreams. The most vivid occasion was when he heard a sound in the attic of his house and climbed up outside to investigate. The ladder broke, precipitating him through an unglazed window into the loft with a broken leg. All night he lay there in agony, and it was not until the next day that his friends were able to lower him in a sling and take him to *Q̓umq̓ut* en route to the hospital at Bella Bella. Their departure was delayed by a storm and as X lay suffering he told his wife that it would have been better if he had broken his neck instead of his leg. That night, while half-asleep, the world again became open to him and he saw the black creature come bounding along the trail towards him; it entered the house, jumped around him, and finally leapt into his body. He called to his wife to burn dried salmon beneath his bed to expel the evil monster; this had the desired effect though he did not see its actual departure. The next night the white apparition came to him, telling him that he had erred seriously in wishing for death, that one should accept what was in store for one and not oppose *Alq̓untam*'s wishes. The being went on to say that it was wicked to prepare too far in advance, and intimated that X's misfortune was the result of having made ready tools for clearing an unnecessary tract of land.[11]

The white being has even appeared during his waking hours. On one occasion he felt it coming when he was in the mission-house, where the missionary was writing a letter for him. Although still invisible, X knew what was approaching and tried to close the door but he was helpless. In came the apparition, at sight of whom X swayed so violently that the missionary asked what was the matter. It went away again in a moment, leaving X shaken and bathed in perspiration.

The experiences just described lie on the border-line between dream and vision. X has frequently seen the apparition

[11]This occurred during the first war, and X remembered having heard that the Germans had laid up stores of munitions. He concluded that this must be evil and that they would fail accordingly. He repeated this statement on many occasions and claims to have foretold the result of the war from his vision.

1:McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6

in his sleep, and hopes that it will grant him specific supernatural power. He realizes that he could increase the probability of obtaining this by ceremonial chastity, and believes that it would come to him if he went alone to the woods and lay fasting for some time. Another means would be to concentrate his thoughts upon the desired end, but X is too good a Christian to do so; he is in the unhappy position of knowing too much of two religions to be able to practise either unreservedly. Such experiences are not likely to occur to any but a man of high-strung, imaginative temperament, to whom dreams and mental excitements appear especially vivid. X is intensely religious, so that it is easy for him to interpret every phenomenon in terms of the supernatural. It will be noted that most of the dreams just described took place when he was sick, precisely the time when hallucinations are to be expected. They were more coherent than those of most Bellà Coola, though the difference is one of degree rather than of kind.

Most dreams are comparatively simple, and the information received in them is intelligible. They come to all, irrespective of rank or prerogative. Nevertheless, it is believed that an inheritable tendency runs in some families; this does not mean that all members of such a group dream constantly, but they are more likely to do so than others. Those occurring at the winter solstice are more carefully observed than at other times, since it is then that the supernatural beings decide events for the coming year and a man's spirit may be able to inform him of what has been decided. Consequently, as soon as *Alqunlâm* enters *Nusmâ'a*, wise men separate from their wives and concentrate on dreaming, hoping to learn what is in store for them. For instance, if a man sees himself seated before a large pile of goods, he knows that he will have the good fortune to do this during the coming year; on the other hand, if he foresees ill luck, it means that he will be unfortunate. Another time when dreams are especially desired is before the summer solstice when hunters in particular observe ceremonial chastity. This purification not only increases the likelihood of such

1:McIlwraith E-5 (1922-1924)1948
NE6 Bellacoola NE6

experiences, but adds to the reliability of their prognostications. At that season, if a hunter dreams that he will not be successful, he remains at home knowing that it will be useless for him to seek game.

Though dreams are considered and remembered most carefully at the solstices, it must not be imagined that they are disregarded at other seasons. Often there is neither mental picture nor apparition, merely a voice, the sound of which indicates that the hearer will be fortunate the following day. Instead of a voice without body, a dream may consist of a speechless apparition which indicates by gestures the fate in store for the dreamer. One elderly Bella Coola who keeps a small shop states that he can usually tell in this way whether or not he will sell much goods during the coming day. Many years ago, after frequent visits from a being of this kind, the man became the leading fisherman for one of the canneries; he attributed his success to his nameless benefactor, for whose benefit he threw a number of small pieces of food into the fire. Occasionally, specific information or advice is received. On one occasion, when this same man was ill, he dreamt that a supernatural being appeared and told him to wash in the river, that it was breath to all human beings; he did so regularly, and was soon restored to health. Sometimes the information is with regard to the future. On the night of January 15, 1924, he dreamt that two naked Carriers were standing beside his bed. He asked them what they wanted, and why they were without clothing.

"We always appear as an omen of trouble in the land," they answered.

Next day there was a heavy fall of snow which he regarded as fulfilling the prophecy. The dreamer was X, the man of imaginative temperament who had beheld the white and black supernatural beings. These instances illustrate the manner in which the same individual has repeated experiences of similar type. X claims that he began to dream when a small child,

1:McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6

and that his mother stated that all her ancestors had done likewise.

Another instance of advice conveyed in this manner was told by a Kimsquit man who related that a number of years ago a pregnant woman had dreamed that *Alquntám* appeared to her and told her not to destroy what she would presently bear. In due course she was delivered, but the infant was a repulsive cripple, blind and deformed. Remembering the admonition, the mother refused to slay her child as many of her friends advised. Soon it was apparent that he was supernaturally endowed; as proof of this he repeated comments which had been made to his mother within a few minutes of his birth. As he grew older he developed shamanistic powers so that he was able to converse with the dead, the only instance known of this ability being granted from birth. He also had wonderful talent as a singer and, though he must have died about 1850, the Bella Coola still recount his skill in this respect. He would unquestionably have been killed but for his mother's warning.

Instead of imparting verbal information, dreams frequently foretell the future by means of images of events about to happen. For example, if a man dreams of owning large numbers of pelts, it signifies that he will have success in hunting, and he starts for his trap-line without delay. So, too, warnings are conveyed. A number of years ago a slave woman of *Sunxl*, who was not a member of the *kusiut* society, dreamt that she saw herself bitten in many places and lying covered with blood. Within a few days she met a Cannibal dancer (II, p. 71), who was supposed to have vanished into the land above; he killed her and lacerated her body, as she had seen. A Kimsquit man told of a similar instance that happened to a member of the party with which he had been hunting a number of years previously. One night he was wakened by one of his companions, *Tsálits*, calling out that he was afraid because he had dreamt that one side of their canoe was shattered. The hunters were impressed, because they knew he had long ob-